



THE

Church Divinity School  
of the Pacific  
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# EXPOSITOR

AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



The EXPOSITOR  
and HOMILETIC REVIEW

A Journal of Practical Church Methods

When the Tide Comes In!

Each of us is leaving footprints on the sands of time. Someone is noticing—and following—them. Are they a safe trail for anyone to follow? Do they speak of a life well lived for God? Do they in some measure, at least, correctly interpret God to others? Let us hope and pray that such is the case, for, as Whittier has put it:

The dear Lord's best interpreters  
Are humble human souls;  
The gospel of a life like His  
Is more than books or scrolls.

From scheme and creed the light goes out,  
The saintly fact survives;  
The blessed Master none can doubt,  
Revealed in holy lives.

Our duty usually lies close at hand. If we are in God's will—and it is so important to be in His will—then we can have the assurance that we are where He wants us at this moment. We may know too that if He wants us elsewhere or in another environment, He will so lead. Our present and all-important task is, therefore, to do well the duty at hand; to leave footprints on time's sands which will not mislead those who consciously or unconsciously follow where they lead.

A life well lived, a duty well done, a path patiently trodden, will be remembered and revered by someone. Its "tracks" may be preserved and perpetuated in other lives, to the glory of God. But now, today, this hour, is the time to live and work and bless. Eternity's tide may be coming close. We may be on the edge of time.—*Chester Shuler, in "War Cry"*

CONTENTS



Indispensable Jesus .....329  
A. Wallace Copper

Lest We Forget .....331  
C. Irving Benson

When Tide Comes In .....326  
Chester Shuler

Editorials .....332

Church Methods .....334  
Keep Goal In View  
Advent  
Christmas Preparation  
Family Night Program  
Personal Dedication  
Home Beatitudes  
Christmas Eve  
Nativity Scenes

Sermons .....338  
Yesterday and Tomorrow  
Clarence E. Macartney  
The Good Warfare  
Claude Richmond  
The Way of Life  
W. Franklin Harkey

Junior Pulpit .....347  
First Christmas  
Team Work Wins

Illustrations .....350

Recent Books .....352

Topical Index .....357

Buyers Guide .....358

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# JESUS— THE INDISPENSABLE

A. WALLACE COPPER

THERE are many people who would believe in Jesus if they thought He could help them. Their difficulty is that they never give Him a chance at their lives. They are willing to try modern experiments, invest their time and money in new enterprises, but are not willing to see if He can add to their lives that which would make for the total fulfillment of their natures. They look about them and see the effective influence of their consecrated neighbors. They are aware of the fact that Christian people bear the burdens of life better, give themselves to others with a brighter glow, and seem to possess something which can well be described as priceless. They want their lives to be finer, and to get rid of the feeling of misery and frustration. This they can do if they will give Christ a chance.

Jesus proved this in His own earthly ministry. He called all sorts of men to follow Him. His disciples were not limited to any particular economic level or to any phase of social living. Peter, James and John were fishermen. Zaccheus was a tax collector and worked for Rome. Nicodemus was a man of wealth and could entertain in his home influential friends. The mass of people on the hillside whom He healed; the broken bodies of men by the so-called pools of healing whom He restored; the tragic, wretched souls that had sold their honor whom He forgave, all testified of the difference Jesus makes.

Thoughtful people making a purchase ask, "Do I need this? What will this do for me?" Standing before the Saviour, realizing our shortcomings, let us ask, "Do I need what He has to offer? What will He do for me? What difference will His contributions make in my life?"

In the first place, He will make us masters of difficult situations. Who does not wish to be master of his environment rather than a victim of it. Today Christian forces are confronting more frustrated and defeated lives than ever before. The best selling books, outside of the Bible, have to do with overcoming fear. They point to the ways of dealing with

an inferiority complex. What, after all, is a feeling of inferiority? It is simply that a person in the midst of pressure forces feels incapable of dealing with them. It is the conviction that one is not able under such circumstances of being master of his situation.

Turn from such an individual to St. Paul. The letters of the great apostle make vivid the crucial situations of his life. Here was a man who was ship-wrecked, beaten, left as dead, put out of cities, thrown into prison, and finally in a Roman dungeon awaiting the executioner's block. Have we who are fearful ever faced such things? Our problems, though great to us, are nothing compared with what he faced.

Was he despondent? Was he fearful? Does he impress us as a man who was the victim and not the master of his situations? Without any trepidation he stood before a monarch and unhesitatingly stated, "O King Agrippa, I have not been disobedient to the heavenly vision." When he was threatened he confidently declared, "I can do all things through Christ who strengtheneth me." When offered the chance to live at ease if only he would forget the mission he said with conviction, "Nothing shall separate me from the love of God which is in Jesus Christ our Lord."

These are the words of a master. Such ability to master came from a power that was not his own that made for righteous behavior. That power came from the presence of Christ. That presence started on the Damascus Road and was with him every day thereafter. Christ, therefore, can make us masters of our situations. Whether it be overcoming bitterness or triumphing over the clutches of drink, Christ is indispensable. The Alcoholics Anonymous makes it clear no person can defeat the habit of consuming liquor in his own strength.

Roland Hayes gave a concert in Berlin in 1924 when racial feeling in the city was running high. The French had brought the colored troops in from North Africa to patrol the Rhineland. Roland Hayes did not know what to expect that night in such a situation. The concert hall was packed with a capacity crowd. At 8 o'clock he walked across the stage with his accompanist. He was met with a barrage of



hisses, cat calls, yelling. He declared they were like arrows that pierced his heart.

For ten minutes it continued. He wondered what to do, and if it would ever cease. He folded his hands before him, closed his eyes, and prayed. The hisses continued, and then gradually died down. Hayes spoke to his accompanist, and began to sing Schubert's "Thou art my peace." He started softly, almost in a whisper. The audience became silent, and when he finished the selection the silence of reverence pervaded the hall. Before the concert was ended he sang two French numbers. At the completion of the program he was given seven rounds of deafening applause. It was a great evening. Roland Hayes said, "I was used by a power greater than I am." It was true.

What made him a master amidst bitterness can make us masters. It is what gave Paul power. Jesus said, "Lo, I am with you alway, even unto the end." A feeling of defeat, that one is a victim, can be abolished forever. Christ, who can make us masters through His spirit and presence does make an indescribable difference in our lives.

## II

Not only does Christ make us a master, but He inspires us to live for others. Selfish people are miserable. Psychology tells us that self-centeredness produces limited vision, which, in turn, makes us dissatisfied and, consequently, produces tension. The medical profession reminds us that tension is like poison which makes for physical catastrophe. The findings of psychology and medical science only confirm the teaching of Jesus that abundant living comes from loving one another.

There are those who work on the basis of the robber in the story of the Good Samaritan, namely, "What is yours is mine and I will take it." There are others who labor on the principle of the priest and the Levite in that parable, "What is mine is my own and I will keep it." However, the happy people live on the conviction of the Good Samaritan, "What is mine is yours and I will share it." Jesus gave himself for others. His life is like a great light in a world of darkness. A man came to Him whose daughter was ill and asked His help. Jesus left all and followed him. He went wherever He could help. His joy was to do the will of His Father.

The people who have written history, who have established hospitals, orphanages, redemptive organizations, have given themselves. Their self-giving has been inspired by Him who so abundantly gave Himself and through His self-

giving we find redemption from weakness, self-centeredness and sin.

Recently my attention was called to a woman who was failing physically. Her weight had gone down to eighty-seven pounds. She was an unhappy person who by her spirit had created a considerable problem in the family. It finally became necessary for her to be confined to bed. She is better now. She said to me, "I did not need medicine. I needed to count my blessings and stop living just for myself." There are millions of people like her in this world. Christ is waiting to take us by the hand; lead us out of our little, miserable world of self-centeredness; show us a need and inspire us to give ourselves to it. Then we have the joy the Good Samaritan experienced.

When Dr. Banting was a boy he lived in a little Canadian village. He was in love with a little girl by the name of Janie. She could climb a tree, play hockey and skate. She could, it seemed, do everything a boy could do. One evening at the dinner table Dr. Banting heard his parents talk about Janie. She was mysteriously ill. A few nights later he heard them say Janie was in a coma. He had no idea what a coma was, it was a strange word. One day Dr. Banting's father gently broke the news and told him Janie was dead. He was one of the little pallbearers who helped to carry Janie's body over to "God's acres."

Later in life he endeavored to find what he wanted to be. He thought at first that he wanted to be a minister. Then he decided against that. He thought, perhaps, he would be a missionary. Then he decided against that. Then he thought of Janie. He knew what brought her untimely death. If only he could find something that would control sugar, what a blessing it would be to the world. He gave himself to be a scientist and to do all within his power to find something which, if it had been found, would have enabled Janie to live a normal span of life. Impelled by the memories of Janie, inspired to do good for others, he discovered and gave to the world the blessing of insulin.

In Versailles there is a famous hall of mirrors. But it is by far better to live in a lowly home with a few windows through which one can look out at life and all the needs of men to which one can give himself. Jesus said, "Follow me, and I will make you to become a blessing."

## III

The pinnacle of all of the contributions of Jesus is salvation. There are many who realize their way of life is not the right way, and

(See page 356)



# LEST WE FORGET!

C. IRVING BENSON

*The eleventh day of the eleventh month,  
we are called to remember with proud thanks-  
giving those whom we ought never to forget  
—the men and women who served and sacri-  
ficed in the great wars for freedom.*

**D**EPLORABLE! That is what the President of the Returned Servicemen's League thinks of Melbourne's observance of Remembrance Day last year.

Mr. N. D. Wilson is trumpeting the King's Call to observe November 11th as a day of solemn remembrance and thanksgiving for those who served and fell in two wars.

It must surely spell an inner failure in our national life if, as the Servicemen's President says, that the observance of this day has been falling away over the past ten years.

"Thousands of Australians today," he laments, "know practically nothing of what our men did in both world wars."

A people who become unmindful of their own history have no future.

Who are these we ought to remember? Well, there is Jim. You didn't know Jim? Neither did I. But one day I saw a wreath under at the Shrine with a card inscribed, "To Jim with all my love." Tears made dim the letters as I read and I prayed for a lone woman with empty arms.

On a bunch of carnations, tied with pink silk ribbon, I read, in child-like writing, "For My Dady. Love, Patty." Anyone with a heart must be stirred by these tokens of proud and costly sorrow.

Such things "causes me to tremble," as the negro spiritual expresses it.

Perhaps I can best express what Remembrance Day ought to mean to us by recalling a young Australian airman who entered a tube near Whitechapel. His once handsome face was now pathetically marred. Plastic surgeons had done their best to rebuild his face, but the tightness of the skin only added to the disfigurement.

This young knight of the air had crashed somehow somewhere on a mission. The body that had been broken seemed upheld upright by an inner spirit. He walked with an uncer-

tain air and sat strangely in the train as if he were a visitor from another world.

An old Englishwoman sat looking at his sorrowful figure. Tears came into her eyes. Then as she stood up to leave the carriage, she placed her motherly hand on his shoulder and said, "Thank you, son, I'll try to be a better woman. God bless you!" His wounds were the price that this lad from the far away Southland had paid for her liberty.

November 11th should be a day of memory and impetus. They who came not back in the flesh come again transfigured, their aureoled presence at our hearths and in our streets, their faith, their hope their love, their striving and their sacrifice, a music about us like a chant the Bethlehem shepherds heard on the plains—a music and an impetus.

No passive retrospect will suffice—only an active, present passion of allegiance to the beneficent militancy of mercy, hunger and thirst for righteousness, the bold pursuit of peace.

I sometimes hear it said with a sigh or a sneer that no one is any better off for wars. Those who say this do not think enough. The wars which came unwanted and which we would have avoided if we could have honorably done so have been victories for freedom. That is surely something.

Croce says rightly that "history is the story of liberty." The chronicles of nations record the struggle for freedom and it becomes progressively clear that God intends men to be free.

He, the great Lover of freedom who took the risk of entrusting men with options and choices. It is for us to learn the nature, the use and the cost of freedom.

Take heart, you who gave your sons and you who endure the weary days and wearier nights in hospital, and you who limp through the years. By such service and sacrifice as yours freedom lives on and will prevail at last over all wrong and woe and war shall be no more.—*Melbourne, Australia.*



# The Editor's Columns



## The Call For Today

LUTHER wrote hot copy! Here is a sample: "It is easy enough to see that a knave rules, but no one is willing to see that his ruling is not because of his knavery, but because of the peoples' sins. (He is commenting on Job's saying, 'He letteth a knave rule because of the peoples' sins') 'The world is far too wicked to be worthy of good and pious lords, it must have princes who go to war, levy taxes and shed blood, and it must have spiritual tyrants who impoverish and burden it with bulls and letters and laws. This and other chastisements are rather what is deserved and to resent them is nothing else than to resist God's chastisement.'"

What kind of copy can a man write after that! Our feeble voices sound ridiculous when we call men to repentance and faith as together we face the sorry plight of our times. Yet we *must* send out the call, for it is the Call of God to our wicked world. He speaks to us in the signs of our times. "Turn ye, turn ye, why will ye die?"

What goes on in the world today carries with it God's Call. He speaks to us in those things as plainly as if He had thundered it from the skies. What He says is resented in high places. Rulers do not like to hear Him say, "Put not your trust in princes and in the son of man in whom there is no help." In fact hardly anything He says is to their liking. The natural man hates the very idea of God. Recently one of them, lecturing to a class in philosophy on the human enterprise, said "man is a human animal living in a material world, and religion is just wishful thinking." That kind of philosophy is responsible for a world separated from God, lost in all its ways, helpless to deliver itself from onrushing destruction.

God's Call is the call to accept our redemption, deliverance from the guilty entail of our disbelief, faith in the finished work of God-in-Christ. The First Cause of all things *must* maintain Himself against the worst that can happen in His universe. The Creator must also be the Saviour of the world. We cannot un-sin ourselves. The inevitable consequences of our sin must destroy us and all our works unless the Almighty intervenes with redemption

by blood and by power. "Behold the Lamb of God which taketh away the sin of the world." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin."

Be thankful that Divine Necessity, God's necessity to be loyal to Himself as holy, and necessity to be loyal to His creature, man, brought about the Incarnation, the Atonement, the Redemption of our lost world. Great faith in God's grace necessarily issues in changed lives, for the life follows the faith as the needle turns to the pole.

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

And therefore, "We joy in God through our Lord Jesus Christ, by Whom we have now received the Atonement."—*Paul W. Roth*

## Difficulties in the Ministry

The following extract from a letter to the "Editor" of The American Lutheran, will find a responsive chord in the heart and mind of every pastor. However, as we read, let us fortify our minds and hearts with this incident from the experience of Jesus, while walking with the chosen few—

"Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:21-22)

A particularly frustrating difficulty is the impossibility of ministering acceptably to every type of individual in the congregation. Some want their pastor to be a hail-fellow well met, who laughs with the ladies, joshes with the young people and slaps the men on the back. If you do not happen to be cut out in just that sort of mold, it's often just too bad. If these individuals with definite preconceived notions



would only take you as you are and endeavor to work with you, all would be well. But usually they are antagonistic and very outspoken and loud in voicing their dislikes and lack of approval. No matter what you do, it's wrong; and they proclaim it from the house-tops to the harm of the congregation and the disheartening of the preacher. To a greater or lesser degree this is a depressing difficulty for every preacher.

"Most depressing of all, however, is a consciousness of inadequacy. I am not worthy to be an ambassador of Christ. I am unable to do all that should be done. What I do could and should be done much, much, better. These are the regrets that constantly dog a pastor's footsteps. People in other occupations have similar condemnations of inadequacy, but with them it results in a little less money made or a little less service rendered. With us, however, it's a soul not won, an injustice prolonged, some comfort unspoken, men and women dying unrepentant who might have been persuaded by an abler man of God—this consciousness of inadequacy is the greatest difficulty of the ministry.

"Yes, there are difficulties in the ministry, plenty of them, and these things can get you down. But then I turn to the Good Book and read about Peter and Paul and John and others in that noble line. I find that these, too, faced these very same difficulties. They stumbled on occasion and sometimes even fell. But they didn't stay down. They rose again and turned these obstacles into stepping stones for greater accomplishment. I feel better already. I'm going out and get to work."

Sincerely,

IMAPREA CHERTOO

## A Tribute to a Consecrated Pastor from a Layman

We print this tribute just at it came to us, not alone because it emphasizes the PASTORAL influence among men, but the added reason of permitting pastor-readers of *The Expositor* to "see" into the heart of the layman, and finding there the light most of us wish to believe we have lighted, but may not be sure. This man testifies to it!

While I am not a subscriber to your Magazine I have frequently had access to it. In your pages you give us a great deal to think about, for the selections are really wonderful—

Now and then I recall reading articles by the Rev. William Porkess, D.D. These specially interested me because I knew the man, and what a man he is! When he was Rector of St. Stephen's Episcopal Church, Wilkinsburg, Pa.,

I listened to him often. Of all the many Ministers I have heard—over a period of many years, there are just two I can't forget. One was the Rev. Dr. Elwood Worcester, Rector of Emmanuel Church, Boston, Mass., for a number of years. He has passed on some time ago, but he will never pass out of my mind.

Dr. Porkess is the other man. He served thirty years as Rector of St. Stephen's, Wilkinsburg, 1919-1949, and under his dynamic leadership seven men entered the Ministry from that Church. What a record! Since 1949 he has been in New York City, as active as ever, serving here and there in large and important Churches in Brooklyn, N. Y. I happen to be here now and so I can't resist the temptation to listen to him. He seems as dynamic as ever. He really makes you listen to him.

Last week I think it was I received a Pittsburgh paper in which was stated Dr. Porkess had made a gift of ten thousand dollars to Columbia Hospital, Wilkinsburg. It did not surprise me, but, according to report, it did astound many others. It was stated in this same Pittsburgh paper that he was making the gift as a tangible expression of his appreciation of the service this Hospital had rendered to free patients while he was Rector of St. Stephen's Parish—patients he himself had registered. Then also for a major operation he had undergone, as a private patient, in 1944, resulting in a complete recovery. He, in his inimitable way, further stated many made their wills for this and that worthy cause. This was good as far as it went, but not good enough for him. Better still—to give while we are here on earth, and thus experience the "thrill" of giving. This latter expression stirred my soul. I really think it should be given wide publicity.

Dr. Porkess doesn't know I am writing you and I do not wish him to know. As a layman I write entirely on my own initiative and I do not wish my name to appear in print. If you see in what I have stated a worth-while story for your Magazine then I submit it to you. Of course, with your superior ability and long experience, you can describe the story in far better words than I have done.

Thanking you, My dear Sir.

Lord, when we pray, "Thy kingdom come!"  
Then fold our hands without a care  
For souls whom thou hast died to save,  
We do but mock thee with our prayer.

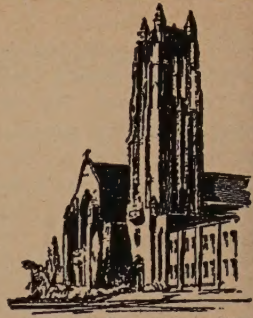
Thou could'st have sent an angel band  
To call thine erring children home;  
And thus through heavenly-ministries  
On earth thy kingdom might have come.

But since to human hands like ours  
Thou hast committed work divine,  
Shall not our eager hearts make haste  
To join their feeble powers with thine?

To word and work shall not our hands  
Obedient move, nor lips be dumb,  
Lest through our sinful love of ease,  
Thy kingdom should delay to come?



# THE CHURCH *at* WORK



## Keep Goal in View

A church is maintained to serve people. That applies to the worshiper and to others besides himself. Maybe we could encourage people to think of others when they come to church by distributing cards to those in attendance asking questions such as, do you know someone who is sick and should receive spiritual ministrations from the pastor or friendly visits from members? Who has moved into your neighborhood recently and should be visited by church members and the pastor? If you are attending this church for the first time, please write your name and address here and hand this card to an usher. What is the name of the family in your neighborhood whose children are now attending no Sunday school? Who lives in your neighborhood and would come to church if transportation were provided?

Well the list could be long, but that is enough to provide the idea. We need to keep stimulating ourselves to think about how to reach people. That is the purpose of the church and more of its activity needs to be channeled to promote that purpose. —*American Lutheran*

## Advent

The 9-seasons which make up about one half of our Church Year, begin with the season of Advent. The first Sunday in Advent is the Sunday nearest St. Andrew's Day, November 30. It lasts about four weeks, from the first Sunday in Advent to the Eve of December 24.

Generally parishes have a celebration of Holy Communion at the late service as they begin a new Church Year.

The word Advent means "*coming*" and the season reminds us of the coming of Christmas. As far as we know it was first used by the Church beginning in about the fourth century. It is a time when we prepare for the celebration of Christ's Birthday, that we may be ready for the great day of Christmas.

Christmastide lasts twelve days, from the Eve of December 24, called Christmas Eve, to the Eve of Epiphany, January 5, sometimes called twelfth night.

Epiphany lasts from one to six weeks, depending on how early Easter falls.

Pre-Lent is a season of three weeks immediately following Epiphany tide, and preceding Lent which begins on Ash Wednesday, concluding with Holy Week, on Easter Eve.

Easter tide lasts six weeks beginning with Ascension Day ending fifty days later the night before Ascension Day.

Ascension Tide begins with Ascension Day and lasts ten days until Whitsunday.

Whitsuntide lasts one week beginning with Whitsunday, and continuing to the following Sunday which is Trinity Sunday.

Trinity tide, beginning with that Sunday, lasts the remainder of the Church Year.

The seasons of the first half of the Church Year tell the story of the life of Christ. In the second half of the Church Year, the season of Trinity, His teachings are emphasized. —*Rev. W. Paul Thompson, Pastor, Christ Church, Reading, Penna.*

## Preparing For Christmas

The following Pre-Christmas Fellowship dinner and Service, Heidelberg Evangelical and Reformed Church, Schwenksville, Penna., Friday night, November 28, 1952, offered here through the courtesy of the pastor, Samuel A. Moyer, will provide practical ideas to many readers of *The Expositor*.

Invitation sent home with S.S. pupils on the Sunday preceding the Fellowship dinner—

Dear Friends:—

I will be looking for you and your family at the Family Fellowship Night, Friday, November 28, 1952, at 6:00 P.M.

It will begin with a spaghetti and meat sauce supper at 6:00 P.M.

A program of interest, dealing with the Christmas season, has been planned.

I am sure all of us will have a period of fellowship and good times together at Heidelberg Evangelical & Reformed Church on Nov. 28.

Cordially,



## Program For Family Night

**DOXOLOGY** (Unison) Praise God from whom all blessings flow; praise him all creatures here below; praise him above, ye heavenly hosts; praise Father, Son and Holy Ghost. Amen.

**UNISON TABLE GRACE:**—O God, our Father, the eyes of all thy children wait upon thee, and thou givest them their food in due season. We pray thee, sanctify these gifts of thy hand to our invigoration and strength. Give us grace that whether we eat or drink, or whatever we do, we may do it all to Thy glory. Amen.

### MENU

Spaghetti and Meat Sauce  
Italian Bread and Butter  
Celery              Radishes  
Ice cream            Cookies  
Coffee              Milk

### AFTER DINNER FELLOWSHIP PROGRAM INVOCATION

**A CHRISTMAS CAROL NO. 232** (As found in "Songs of Hope" by Hope Publishing Co.)

### SCRIPTURE READING (Responsively)

#### A CHRISTMAS CAROL

**AN INTRODUCTION** to "A Family Altar for Advent" by the President of the Sunday School Workers.

**AN INTRODUCTION** to "A Family Altar for Advent" by the Superintendent of the Sunday Church School.

**AN INTRODUCTION** to "A Family Altar for Advent" by the Pastor.

### LITANY OF PERSONAL DEDICATION

**Minister**—To the glory of God in the highest, To the honor and praise of Christ, our Saviour, To the continuing ministry of the Holy Spirit:

**People**—We humbly dedicate ourselves.

**M.**—That God's will may be done in us, and throughout the earth, and His Kingdom be advanced by our united efforts:

**P.**—We dedicate our lives and our talents.

**M.**—For the building of a better world in which justice, righteousness and peace shall receive their true regard, and brotherhood shall fill the earth as the waters cover the sea:

**P.**—We dedicate our hearts, our minds, our strength.

**M.**—That the Gospel of Christ may be made known to all nations and peoples as spiritual Good News with redemptive power:

**P.**—We dedicate our labors and our prayers.

**M.**—That we may be duly thankful to God for home, family, friends and every good life, and that our homes may be the habitation of the Divine Spirit, bringing love, joy and peace to all therein:

**P.**—We dedicate our God given power of love.

**M.**—That we may, with thy help, restore to Christmas the religious aspect, that we may remember

the Gift:

**P.**—We prayerfully dedicate our earnest endeavors.

### BENEDICTION

#### A CHRISTMAS CAROL

### Beatitudes for the Home

Blessed are they who rejoice in their children;  
To them is revealed the Fatherhood of God.

Blessed are they who know the power of love;  
They dwell in God, for God is love.

Blessed are the songful of soul;  
They carry light and joy to shadowed lives.

Blessed are they that catch the vision of God;  
They shall rejoice in the hidden ways of God.

Blessed are they that have understanding hearts;  
To them shall be multiplied Kingdoms of delight.

Blessed are the childless, loving children still;  
Their's shall be a mightier family—even as the stars of heaven.

Blessed are they whose memories we cherish;  
Our thoughts add jewels to their crowns.

—J. Warren Hastings, for the **FAMILY ROUND-UP!**

### Advent Mid-Week Family

*Fellowship Services, 8 P.M.*

*Theme: "Glory To God In The Highest!"*

*Purpose*—To replace the Christian emphasis in Christmas; To cope with the secularism, materialism and commercialization of the Christmas season

#### Order of Worship

*Prelude*

*Processional Hymn*

*Invocation and Choral Amen*

*Responsive reading*—(Hymns and responses in Hymnal of our Church)

Dec. 3—Selection No. 1

Dec. 10—Selection No. 3

Dec. 17—Selection No. 6

*Carol*

*Scripture Lesson*

*Prayer*—Dec. 3, No. 12

Dec. 10, No. 17

Dec. 17, Pastor Samuel A. Moyer

*Offertory*

*Presentation of Offering and Response*

*Anthem or Carol*

*Meditation*

*Prayer and Lord's Prayer*

*Benediction*

*Fourfold Amen and Silent Meditation*

*Recessional Hymn*

*Postlude* (Congregation standing)

(Service folders are to be used for the three services including December 17; special folders



will have the program for Christmas Eve Service)

(Rev. Moyer says "at no time was an Anthem used. I used this time for further congregational participation by allowing the congregation to choose any hymn they cared to sing)

## Christmas Eve

*A Christmas Eve Candle-Light  
Communion Service*

December 24, 1952, 8:00 P.M.

PRELUDE—"Pastorale" Lefebure-Wely

PROCESSIONAL CAROL

INVOCATION and CHORAL RESPONSE

Minister—I will go in unto the altar of God.

Response—Unto God my exceeding joy.

M.—Our help is in the Name of the Lord.

R.—Who hath made heaven and earth.

CONFESSION

KYRIE

M.—Lord, have mercy upon us.

R.—Lord, have mercy upon us.

M.—Christ, have mercy upon us.

R.—Christ, have mercy upon us.

M.—Lord, have mercy upon us.

R.—Lord, have mercy upon us.

ASSURANCE OF GRACE

M.—Turn again and quicken us, O God.

R.—That Thy people may rejoice in Thee.

M.—O Lord, show Thy mercy upon us.

R.—And grant us Thy salvation.

M.—O Lord, hear our prayer.

R.—And let our cry come unto Thee.

M.—The Lord be with you.

R.—And with thy spirit.

M.—Let us pray.

PRAYER AND PRAYER RESPONSE

INTROIT: M.—The Lord said unto me, Thou art my Son.

R.—This day have I begotten Thee.

M.—The Lord reigneth, He is clothed with majesty.

R.—The Lord is clothed with strength, where with He hath girded himself.

GLORIA IN EXCELSIS

M.—The Lord be with you.

R.—And with thy spirit.

M.—Let us pray.

THE CHRISTMAS COLLECT

A CAROL

THE SCRIPTURE: the Epistle, Titus 2:11-14  
the Gospel, Luke 2:1-20

M.—Sanctify us through Thy truth.

R.—Thy Word is truth.

CONFESSION OF FAITH (Nicene Creed)

A CAROL

OFFERTORY: "Allegretto", Wesley

PRESENTATION OF OFFERING AND  
RESPONSE

ANTHEM: "Christmas Street," Marryott

THE PRE-MEDITATION

TENOR SOLO: "Gesu Bambino", P. Yon  
THE MEDITATION: "Aspects of Christmas"

John 1:15

THE COMMUNION

THE INVITATION

THE COMMUNION HYMN

DISTRIBUTION OF THE COMMUNION:

(Remain seated. The deacons will distribute the Bread and the Wine to you in your pew. The Bread will be passed first, with the reading of suitable Scripture passages. Communicants will retain the Bread in hand until all have received, and at the appointed time, with the Pastor, all will commune together. The same procedure for the Wine. Note: Pass the Bread and the Wine in the pew to your neighbor, in the same manner in which you pass the offering plates. Pass it in first, and on its return, take your portion.)

THE BLESSING: (After which the Deacons will gather the empty glasses).

A CAROL

THE THANKSGIVING

THE DOXOLOGY

THE BENEDICTION AND TRIPLE AMEN  
AND SILENT MEDITATION

RECESSIONAL CAROL

POSTLUDE: "Christmas Postlude", Rinck

Expositor readers who hesitate to use candles for this service will be interested in referring to Rev. Moyer's comment about his use of EmKay "Credo Candles" as outlined on page 229, of the July, 1953, issue of *The Expositor*.

## Program for Alcoholics

From Wilmington, Delaware, comes the announcement of a new and dramatic program of help for the alcoholics. The project, headed by Dr. Geo. H. Gehrmann, medical director of the DuPont Co., and credited with saving the lives of 100 alcoholics in the last ten years.

"No man should be fired just because he is an alcoholic," says Dr. Gehrmann. "He can be helped and he is worth helping. When an alcoholic stops drinking he is a *somebody*, a man of character and intelligence." Based on this idea, a group of local doctors, civic leaders and businessmen formed the Wilmington Ass'n. for the Study of Alcoholism, and will work closely with Alcoholics Anonymous, but will be organized on a broader scale to include preventive medicine groups and local employers. "Our major objective," says Dr. Gehrmann, "is to break down the stigma attracted to alcoholism and to gain recognition of it as a disease which needs treatment."



## Christmas Nativity Scenes

A complete new 1953 LIFE-SIZE Nativity Scene is being offered by the Mold Craft Company, Inc., manufacturer. Last year's 60% LIFE-SIZE Nativity Scene is also still available.

The huge life-like scene (some figures stand 6' 2" tall) is comprised of 15 Biblical figures plus stable background. All figures are three dimensional (meaning full-round) and are self-standing, chip-proof, weather-proof being designed primarily for outdoor use. They are lightweight, and are made of a hard molded rubber compound.

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Life-Size Nativity Scene, with some figures 6' 2" tall, comprised of 15 Biblical figures and Stable Background is offered by the manufacturer, Mold Craft, Inc. ↓







# The Pulpit

+ + +

## YESTERDAY AND TOMORROW

CLARENCE E. MACARTNEY

*"Sleep on now."—Matthew 26:45.*

*"Rise, let us be going."—Matthew 26:46.*

**I**F CHRIST meant them to arise and go with him, why did He say, "Sleep on"?

If He meant them to sleep, why did He say "Arise, let us be going"? How could He mean both?

There is no difficulty when we consider the circumstances under which the words were spoken. Our Lord was in the struggle of that great night, the last night of His life, the same night in which He was betrayed. From the institution of the Lord's Supper, where He had delivered His beautiful farewell, and offered His great intercession for the disciples, Jesus came to the Garden of Gethsemane. Leaving the eight in one place—for, alas! through the treason of Judas the number of the disciples had been reduced to eleven—Jesus took the three closest friends, Peter, James, and John, who had been with him, into a deeper recess of the Garden, and, requesting them to watch with Him, He went forward about a stone's cast, and kneeling down entered into His agony, an agony which you and I shall never fully understand, but which we know was a necessary part of the work which Christ did for our redemption from sin. The only tokens by which we can measure the depth and intensity of that agony are the blood drops that fell as sweat from his brow, and His reiterated prayer, "If it be possible, let this cup pass away from me!"

Returning in his distress to the place where he had left the three disciples, Jesus was amazed to find them sleeping. He addressed Himself first, not to all of them, but to Peter. This had deep meaning, because Peter was the one of all the disciples who had boasted of his courage and his fidelity. Speaking to Peter, Christ said, "Simon, sleepest thou? Couldst

not thou watch one hour?" Then, speaking to all three, He said, "Watch and pray, that ye enter not into temptation." Then He went away again, and falling on His knees prayed a second time, "O my father, if it be possible, let this cup pass from me!" When He returned the second time to the disciples, He found them again asleep. Again He warned them, and went back to the place of His agony. Returning for the third time, and finding that the disciples were still asleep, and knowing that His enemies were not far off, Jesus said, "Sleep on, now, and take your rest. Behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let us be going. Behold he is at hand that betrayeth me."

This makes clear what our Lord meant when He said, "Sleep on," and then immediately afterwards, "Arise." The "Sleep on" was spoken of their past opportunity for watching with their Lord and preparing themselves to face the coming temptation. That opportunity was gone forever. The "Arise, let us be going," was spoken of the immediate future. Christ's enemies were at hand. He was going to trial, to torture, and to death on the Cross. Whatever their failure had been in the Garden, there was still something they could do with Him and for Him. It is of that something that Christ speaks when He says, "Arise, let us be going!"

### I. Neglected and Irrevocable Past

The disciples had had an opportunity such as has been granted to only three men of all the millions who have lived upon the earth, and to those three only once in their lifetime. It was the opportunity and privilege to watch with Christ in His hour of agony when He was preparing Himself for the supreme sacrifice of the Cross. What an opportunity it was! Yet they let it pass, and pass forever, not because they did not believe it was an opportunity, not



because they did not have it in their hearts to embrace it and to watch and pray with Christ, but because they fell asleep. Once, and once again, Christ awakened them and warned them, as if He were reluctant to close the door on their sublime opportunity. But when He came the third time, He knew that it was too late now, and said to them. "Sleep on and take your rest." It was as if to say, "Even if you awake now and watch and pray, it will do me no good, for the enemy, the betrayer, is at hand."

As we have seen, when Christ came the first time and found the disciples sleeping, he addressed himself first to Peter, and said, "Simon, sleepest thou? Couldst not thou watch one hour?" This was spoken to Peter because it was Peter who only a short hour before, warned against his fall, had boasted that he was ready to go to prison and to death with his master. The slumber of Peter was indeed amazing. But what about John? Sometimes I wonder that Jesus did not address himself first of all to John, and say to him, "John, sleepest thou? Couldst thou not watch with me one hour?" It was John who had been most intimate with Jesus. He was "that disciple whom Jesus loved." He was that disciple who only a short hour before had leaned on the breast of Jesus at the supper. Now behold him asleep, while Jesus sweats as it were great drops of blood!

There is much in our yesterday, our past year, our past life, concerning which Christ, the kind, but inexorable, Judge, must say, "Sleep on." How careless, how indifferent, how indolent we often are, and all the time precious opportunities are beseeching us to embrace them as Christ tenderly and earnestly besought His disciples to watch with Him in the Garden of Gethsemane. One by one, these opportunities have departed. Sometimes in the parks of our cities you may have seen children playing near a beautiful fountain, and holding out their hands to let the jet of the crystal waters pour through their fingers. That is a picture of how men play with their opportunities. In the day before us, "while it is called today," as the apostle eloquently puts it, may God give us grace to remember the neglected opportunities of yesterday and make use of those which belong unto the day; or, as Christ says, "do the work that belongs to the day, because the night cometh when no man can work." So far as watching with Jesus is concerned, the night had come down for the disciples, and morning would never dawn.

In how many hearts and lives echoes that solemn saying of Christ, "Sleep on, now, and

take your rest." You had an opportunity for self improvement, for the enlargement of the mind, but you let it pass. I cannot recall his name, or just what it was that he said, but the sadness of it and the warning of it remains with me to this day. He was a man well along in life, and a man of great native capacity. He might have risen to a far higher station and exerted great influence, and done a high work in life, and a particular work that he had in mind. But now he realized sadly that it was too late, that when it was possible for him to prepare himself for the doing of it by vigilance and by study, he had frittered away his time. A sad hour that, when one awakens to the fact that something he could have done, and ought to have done, will now never be done. The opportunity is past.

Or, here is another who had an opportunity to show a kindness, to make a rough place smooth for another's feet, to help another with his burden of sorrow, to kneel with him, as it were, in his garden of Gethsemane. But now time, that calm, inexorable, not to be bribed, not to be entreated, not to be threatened judge, says to you, "Sleep on. You might have acted; you let the hour pass. You might have acted, but you slept. Now, sleep on."

"Break, break, break,  
At the foot of thy crags, O Sea!  
But the tender grace of a day that is dead  
Will never come back to me."

Or here is one who had a tendency, we may call it a weakness, towards a certain evil in life or in heart. There was a time when this tendency could have been checked, and its growing power broken. But the soul let that opportunity pass. Gradually it fell under the dominion of this evil, until what was once only a tendency now has become a fixed habit, whose chains can hardly be broken.

So for these opportunities of life, one by one the verdict and the sentence is, "Sleep on!" The work of preparing the mind for great service now cannot be done. The friend whom you might have helped, or comforted, or strengthened in his hour of need is now far beyond the reach of your ministrations, and beyond the reach of the ministrations of this world. The evil tendency, now become a fixed habit, cannot be thrown off. The time for praying, for strength in the face of temptation has passed, and the hour of temptation has struck, and whether you have watched and prayed or not, now, in the battle, you must make the best of it.

One thing we ought never to forget about that sad scene in Gethsemane. The disciples let



their great opportunity pass while they slumbered and slept. They all loved their master. None of them wished to do him injury. And yet, in his moment of greatest need, when he longed for their sympathy and help, they slept! Sleep can be fatal to opportunity. In his great parable, although one of his briefest, about the wheat and the tares, Jesus said it was "while men slept that the enemy came and sowed tares among the wheat and went his way." So the sleep of carelessness and indifference permits precious opportunity to pass.

The opportunity which the three disciples let pass while they slumbered was one so great that an angel coveted it and asked God's permission to let him make use of what man had neglected. I do not know which one of the angels it was. We are told only in Luke's Gospel that "there appeared an angel unto him from heaven strengthening him." That great angel may have been Uriel, the angel of light; perhaps Raphael, the angel of the mind; perhaps Gabriel, the angel of holy song; or perhaps Michael, the angel of the sword. I can hear that angel, whoever he was, standing before the throne in heaven and saying to God the Father Almighty: "I have looked down upon the Garden of Gethsemane where thine only Son, the Prince of Heaven, is in his great agony for the redemption of mankind. I was amazed to see that he was treading the wine-press alone, and that of the people there was none with him, for the three disciples whom he had asked to watch with him were sleeping while he sweat as it were great drops of blood. Eternal Father, let me go down and minister unto him." And the Father said to the angel, "Go down and strengthen him." And so it was that Luke could write in his Gospel, "There appeared an angel unto him from heaven, strengthening him."

Peter and James and John lived to write a great record of ministry and loyalty to Jesus. James was the first of the apostles to die the martyr's death. Peter became the leader and inspirer of the church, and, we judge from what Jesus said to him after his resurrection, died a martyr's death on a cross. John became the author of the great Gospel which bears his name, and when he was on the "isle called Patmos for the word of God and the testimony of Jesus Christ" had a door opened for him into heaven and told us what he saw and heard. But never again did they have the opportunity which they let pass that night in the shadows of Gethsemane.

Could you and I realize how we shall feel in the future towards opportunities of the present, it would, I am sure, make us more careful,

sober, and vigilant. It was Peter himself, whose own memories of that night must have been so painful, and who knew so well the dangers of temptation, who wrote to the tempted and persecuted Christians of his day, "Be sober, be vigilant, because your adversary, the devil, walketh about seeking whom he may devour."

## II. "Arise, Let Us Be Going!"

The three disciples had failed miserably in the task assigned to them. When they might have watched with Christ they had slept; and that hour was gone forever. But now Christ speaks, not of the past, but of the present and the future. There was still a duty which could be done, still an opportunity to serve Him; and, poorly as they had prepared themselves for it, there was yet a chance for them to do something for Christ.

The words of Jesus, "Sleep on," are words of condemnation. They speak of the irrevocable past. But his words, "Arise, let us go hence," are words of invitation, and of opportunity. God in His grace and mercy, although He shut doors in the past, opens new doors for us in the future. Did he say only, "Sleep on," hopeless would be our condition. But he says also, "Arise!" What if God let us depart from Him and never called us back to Him again? What if He let us sin, but did call us to repentance? What if He said, concerning the sinned against duties and responsibilities of the past, "Sleep on," and opened no door of hope with His great, "Arise"? But in His love and mercy God gives you another chance.

It was to Peter that Christ spoke first when he found the three sleeping. "Simon, sleepest thou? Couldst thou not watch one hour?" This was the first step, that Gethsemane slumber, in the collapse and fall of Peter. From careless, self-indulgent sleep, he went rapidly, almost unbelievably, into apostasy and brutal and profane denial, when in the court of the High Priest he swore that he never knew Him, and then went out into the night and wept bitterly. Of all those wonderful opportunities that Peter was granted to help Christ and stand by him in the hour of trial, all that could be said now was, "Sleep on." Never again will Judas and the band of the priests and the Pharisees surround his Lord. Never again will he be brought to trial before Caiaphas or Pilate. All those great opportunities for Peter are gone. "Sleep on, Peter."

But we know that the record did not close there. If Christ said to Peter, "Sleep on," He also said to him, in beautiful, glorious accents, "Arise, Peter, let us be going." That is what Christ said to Peter when, after the Resur-



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rection, they met on the shore of the Sea of Galilee. Jesus said to the fishermen, "Feed my sheep." Peter had failed in the past, but a new door was opened for him, a new chance was given him. "Arise, let us be going," said Jesus; Peter arose, and, following Jesus, marched to his immortal destiny.

The only use that one ought to make of the past is to let its failures, its disobediences and its sinful slumbers warn us against the repetition of the same folly in the future. If you think of the past, let it teach you the solemn truth that every event is testing us and proving us, and how, in that sense, we are at the mercy of our past; that all the time character is being formed, silently, incessantly, like the deposits of marine life under the surface of the sea; and that if we are weak and careless and sinful and disobedient today, we shall pay the price of it tomorrow, when the hour of battle strikes.

But God's mercy goes beyond even the laws of the world which He has framed. If anyone here is saddened and oppressed or depressed by his past; what he did, or what he left undone, the hours of great opportunity which summoned him, and then departed, I invite you to look into the future, for across its portals are written those stirring words of Jesus, "Arise, let us be going!" Will you go?

Arise, let us go hence! That is great music for the soul to march by! Christ is here speaking to you clearly as he spoke to those three sleeping disciples. He invites you to arise and go with him. With whom better could you go? He calls you to work in his vineyard, ere the night cometh when no man can work. If there is any evil habit in your life, he calls you to break its bonds, ere you become its slave. If there is any dangerous personal association which puts your soul in jeopardy, he calls you to leave it now, at once, and go hence with him. If there is any enmity or hatred which is poisoning your life, he calls upon you to forsake it, to leave it behind you and go hence with Him. If you have not yet fallen at his feet and cried out, "Lord, I believe! To whom shall I go but unto thee?" Then he says to you, "Arise, and go hence with me."

Will you go? He waits now for your answer. If in the year you did not walk with him, are you going to make that same mistake in this now? Are you going to let another day pass without the friendship and help of Christ? Great is your opportunity. The angels of Heaven covet it. Hear his voice speaking to you, out of the shadows of Gethsemane and

out of the darkness of Calvary where he died for your sins, and out of the glorious light of his resurrection, "Arise! let us go hence!" Will you go?

## The Good Warfare

CLAUDE RICHMOND

*Text: I Timothy 1:18—2:7: II Corinthians 10:3—6.*

THERE are many sermons on fighting the good fight, as we are urged, as well as Timothy, and each of us has plenty of personal fighting to do. But it is helpful to see that in this personal, hand-to-hand conflict, we are not in a duel, nor in an isolated struggle for survival, but part of a great war, and to have the support of our comrades in the common cause—God's warfare under Christ.

Some say there is no good war, but if, as has been said, wars are but the physical expression of the battle of the heart raised to the n-th degree, would it not be better to win the war in the hearts and prevent that on the battle fields? This is the supreme victory, in which we could be more than conquerors, the "good warfare" Paul speaks of to Timothy, not a worldly war.

### OUR COMMANDER

Jesus told Pilate, "My kingship is not of this world," and Paul's description of him here is "One Mediator between men and God, the man Christ Jesus who gave himself a ransom for us all." Truly that is not worldly warfare! Mediation is the important part of warfare. We are said to win all our wars but always lose the peace, as a nation. In the Christian warfare, our Commander reconciles us and gets us on God's side. We find it hard to negotiate with communists who regard all sorts of falsehoods and deceit as legitimate strategy and break their word at their first convenience. Too many individuals try to bargain like that with God. They would say, "Just forget my past, and I will turn over a new leaf." But the past cannot be forgotten until it is forgiven. The marvel is that our Mediator-King gives the ransom—himself! Truly, unworldly war.

And Christ was such an unworldly king that the Jews who devoutly longed for their Messiah failed to recognize him. They wanted a king, with the court, armies, and empire. They received a baby who had only a stable in which to be born, a teacher who was crucified as a

*Major-Chaplain  
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blasphemer, but also a Savior who rose from the grave for all who would join him. Unworldly! So, under him we join the "endless line of splendor, those troops with heaven for home." For when we join his ranks we have a new homeland for which to fight, a new kingdom to defend and advance. This must be done as the Commander reveals his, and

### OUR STRATEGY

In the unworldly war, Paul tells Timothy he is to wage it "in accordance with the prophetic utterance inspired by them, you may wage the good warfare." Revealed word received by inspiration, a strange unworldly strategy, yet whole New Testament, not just such portions as we may choose to follow. God's Word, by inspiration, a strange unworldly strategy, yet the only strategy that is proven successful. Paul asks "What do I gain if, humanly speaking, I fought the beasts (angry mob?) at Ephesus, if the dead are not raised?" Our strategy requires us to follow one who was crucified, but who also rose again. "Thanks be to God who giveth us the victory." Or, "It is your Father's good pleasure to give you the kingdom." And "God desires all men to be saved, to come to the knowledge of the truth." Truly, unworldly strategy, but winning strategy. But it must be put in practice through OUR

### TACTICS

This is the responsibility of the church militant. This too is and must be unworldly, a good warfare. Paul says "The weapons are not worldly, but have divine power to destroy strongholds . . . arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ." And he urges Timothy, "First of all . . . supplications, prayers, thanksgivings." Worship is the beginning tactic. Thus arguments are destroyed and the knowledge of God brought to men. Paul so worked as "preacher, apostle, teacher."

Too, we are to "wage the good warfare" by "holding faith and good conscience." Both are needed. One may have the faith of all the creeds at his tongue's end, and be lost. One may serve under a clear conscience with the most perverted standards, and be lost. Our worship must include prayers of silence wherein God can speak directly to us, giving close contact with the Commander, that the Holy Spirit may lead us daily.

This, not the military, is the Good, the all-important Warfare. If this war is won, decisively and soon, the time will come when nations shall not learn war any more. Meantime, when our own fight is hard and the enemy presses close, let us look to the vast

hosts of the Lord's army, and take courage. Let us remember we are never alone, that we need not depend on our own wisdom or planning, that the resurrection of our King is the evidence of final victory. But let us also see the terrible need of the world for which we fight, the world God loves, the world for which Christ died, and let us more earnestly commit ourselves to the good warfare.

## The Way of Life

W. FRANKLIN HARKEY

*Text: Psalm 16:11—"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."*

THIS Psalm has been called, "The Psalm of the precious secret." It was quoted by Peter on the day of Pentecost. This ancient singer of Israel lived in what we call nowadays "primitive conditions." but he knew something about life. He knew that life had meaning however baffling the experiences of life might be. We, too, know something of life, and we long to know more about the significance of existence. A scientific age has not answered for us all the questions of life. We can travel at the tremendous speed of seven hundred miles an hour, but that does not answer for us the supreme question about the meaning of life.

Undoubtedly one of the reasons why so many people read the Psalms is the calm assurance they give inquiring souls. Great beliefs are here; there is personal faith, and the expression of confidence. There are songs of joy as we see in the 103rd Psalm, the utter thanksgiving to God for His blessings. Sometimes there is the expression of fear and doubt. Here are battle hymns and the expressions of hate and revenge—man has always been like that.

Here in this Psalm we have the varying emotions that grip the believer. There is the cry for preservation and there is the deep longing for assurance. Then, in triumphant confidence this man of old says, "Thou wilt show me the path of life." In a very solemn hour Thomas said to Jesus: "How can we know the way?" Whether or not he has been willing to follow men have always had that yearning desire, "How can we know the way?"

### The Way of Life Confusing

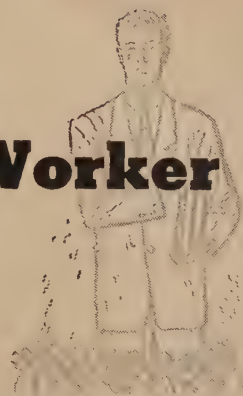
There are many times when we do not know which way to go. So many ways are suggested

*Presbyterian Church  
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for the traveller. How can we know the correct way when there are so many arrows pointing here and there? The Palestinian lived in an era when roads were rare. For the most part he travelled paths. These paths criss-crossed, and they were confusing. There was always the danger that he would get lost. Today in Palestine the highways are clearly marked, and one does not need to fear if he follows the signposts.

Among other contributions that modern life has made toward man's comfort is the highway. Here in our own country within a generation a vast network of highways and roads has been constructed. Over these highways precious freight travels. Men and women travel with ease.

Moreover, in the olden days there was always the danger of selecting the wrong road. Without sign posts men and women had to guess as to which way to go. Our maps and markers no longer leave us in doubt. Of course, this ancient seeker after God was interested in something more than to know how he could get around in the area where he lived. That was important, and it is still important for man to know how to get on in life. But, the cry of the Psalmist lifted his confidence into the spiritual realm. He wanted to know the way that led to God. To men of that kind Jesus was always saying, "I am the way."

Our youth today are asking many questions, perplexing questions, such as, which way shall I take? Shall I smoke? Shall I drink? Shall I gamble? What kind of companions shall I select? Failure to find the way in these things means disaster. Choosing the wrong road here may mean a life of dissipation and final retribution. Headmaster of Mercersburg Academy, Boyd Edwards, used to confront the boys of the school with this dynamic goal for each life, "Clean Life, Hard Work, Fair Play." The way of life for youth and older ones is often baffling and confusing.

### The Need For Guidance

Because the way of life is confusing we need guidance and direction. The very fact that we live in a new age makes it imperative that we seek the true way of life. There are many would be guides professing to know the way, but for us as for those in Biblical times it is timely that we "try the spirits." Our scientists know how they can blot out a city in a moments time, but we still need to know about life, its source, purpose, and future destiny.

The roads to clean life, hard work, and fair play, and fellowship with God are the same

today as they were of old. There are certain truths that are eternal. These truths are set for the healing of the soul, and they are given for the healing of the nations. To ignore the laws of God is to put ourselves in jeopardy. There abides the One of whom we read in the New Testament. To face Him and hear His call is to put one's life in the true way of living. The Greeks came asking for Jesus. Apparently the rich young ruler was unwilling to pay the price for a fuller life.

The direction in which we go has vast significance. Our age is a drifting generation. Too frequently morality and spirituality are forgotten. It is possible for us to get lost amid a maze of material things. The text seeks to carry us away from the material unto the eternal, from the seen to the unseen. Faith in God gives meaning and purpose to life. To become blinded by life's superficialities is to lose all sense of purpose.

### The Unfailing Guide

"Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore." The fact stands out that God will guide those who seek the way. One of the students of the Psalms says, you find here four things, "A Guide-Thou; A traveler-me; A way-the path; The end-life." Christians were early called "the people of the Way." Man is out of the way and needs to be put back on the true way. We must confess that the world is puzzled about the true way. Isaiah said, "All we like sheep have gone astray."

Israel was guided by a pillar of fire by night and a cloud by day. The presence of God was with them in all their journeyings. Haggai and Zechariah speak of the splendor of the temple where the presence of God was found. If the splendor of the temple is the presence of God in it, then it must be that the splendor of our lives is revealed when God is with us.

Life finds its fulness in God. This is the thesis of the Psalmist. A modern hymnist caught the same idea when he wrote,

"Guide me, O thou great Jehovah  
Pilgrim through this barren land;  
I am weak, but Thou art mighty;  
Hold me with Thy powerful hand."

For us as for this ancient man life is made up of so many baffling and perplexing things. He did not know very much about the life hereafter, but he knew that there would be eternal joy because God was there. Men like Thomas want to know, "how can we know the way?" To every baffled soul the answer of Jesus is sufficient, "I am the way."





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## JUNIOR PULPIT

### The First Christmas

When little James's father came home one morning for the loaves and cheese and bunches of dried onions, James asked his mother why he could not go back with his father to the hills and help him mind the sheep.

"But, James, the nights are so cool this time of the year." But the father laughed and said, "Let him come with me, Esther. It will do him good, toughen him."

So James went with his father.

The hills of Judah were beautiful — green and brown and gold. And there was so little rain at the season that one could lie right on the ground comfortably — wrapped in one's greatcoat, of course. James loved the nights. He should have been asleep; but who would

want to sleep under such a roof! The stars were like lamps set in a ceiling of black velvet.

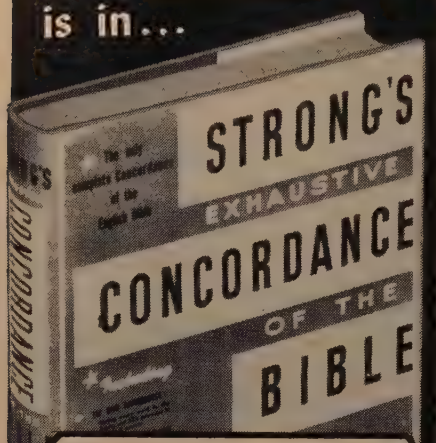
"What is that star?" James asked.

"I don't know," his father replied. "Nobody seems to know. We asked the rabbis, but they don't know, either."

They were so still and quiet that the other shepherds went over and joined them; and they all stood motionless, looking up at the star.

Then, suddenly, a great light spread about the star and expanded. For a minute or two the shepherds and little James gazed in awe, and then went down on their faces, their foreheads on the grass; for the bright space was filled with white and shining men, all with great wings at their backs, all of them singing strongly and sweetly, "Glory to God in the highest, and, on earth, peace to men of good

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will!" Then everything was dark again.

But one shining angel remained. His face was beautiful and kind; and his voice was like mountain streams pouring over rocks. He said to the shepherds: "Fear not! For unto you is born this day, in the city of David, a Saviour which is Christ the king." And he disappeared.

Then, even James was not afraid. And everyone began to talk at once.

James's father said, "Let us go to Bethlehem (for that was "the city of David"). Let us go to Bethlehem now — and see this thing which has happened."

So, all of them took up their staves and marched down the hill and across the valley and up another hill to Bethlehem. And when they got there, the town was crowded with people, and the inns were full to overflowing. But nobody had heard the angels, and nobody knew anything about a Saviour's being born.

James's father said to them, "But, haven't you seen the star?"

"Oh, that," they replied, "it's only a star!" And they moved on.

But the shepherds still watched the star, and saw that it stood directly over a stable at the edge of the town. They went into the stable and found—"Mary and Joseph, and the Babe lying in a manger!"

And the mother of the Babe, who was Mary, called her boy Jesus.

And that was the first Christmas. — *By Raimundo de Ovies, in "The Christian Advocate."*

## Team-Work Wins!

Not long since, we heard about the men who made their way to the top of Mount Everest, and many of us saw the pictures of the two men on the T.V. screen, and in newspapers and magazines. Two men stood together on the summit of the highest mountain in the world; a mountain many had tried to climb, but no one had succeeded in reaching the top until 1953.

One man is named Hillary, a native citizen of New Zealand; the other named Tensing, a man from Nepal in Southern Asia, reached the top, but both of these men were quick to say that many, many others had assisted in the effort, to make the climb possible. In other words, there was team-work among the men who undertook this hazardous climb. These men, in their hour of triumph, would not overlook their comrades who made the story end as it did.

It may be that men who make mountain climbing their life work are more conscious of the team-work necessary to achieve any goal.



Brave and stout-hearted as these two men are, they are aware that they could not do this alone. With the help and support of men equally brave to do much of the necessary planning and work, it was possible for some to reach the top.

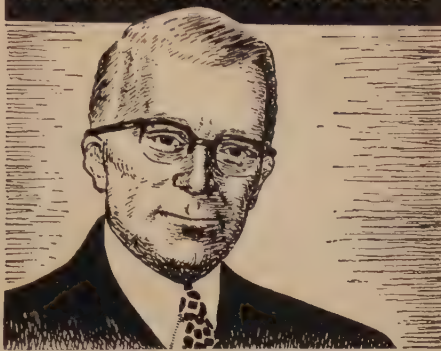
There is another thing these men had, and that is *stick-to-itiveness* or just plain perseverance, because this could not be done in a short time; it took time and energy to plan the climb, time and energy to get to the place where the climb began, and then the test of actually doing it. None of the planning and effort would have done any good, if they had given up the climb somewhere along the route when they grew weary, encountered hazards, or just lost heart. This team of planners, and climbers had all this, and they reached the top.

Of course, we know that this was tried many, many times before, not by these men, but by others who were probably equally brave, though they had planned well, but something always happened to stop them short of their goal. When we think about this, we know of course that Hillary and Tensing learned something from each of the former trials to reach the top, and from their own earlier experiences in trying for a goal. It is making use of what we learn in any effort that helps us the next time we try.

Let's look at these two men, as they are shown in pictures! They are happy in having achieved their goal, by helping each other, and accepting the help of the many who are not shown in the pictures. They are willing to share their achievement, not only with each other, but with the many who helped in making it possible. No one, looking at them, thinks of their stations in life, the color of their skin, or their background. We think of them as men who achieved through team-work what seemed impossible through so many centuries.

Let us remember that the higher men rise in achievement, the less they think of where they were born, what schools they attended, the color of their skin; rather, they think of what there is to do in life to make it what God wants us to make of it, how this can be done, who can help to plan and carry the load necessary to reach the heights for which they are aiming. Having achieved a goal, they are just as ready and anxious to give every-one on the team credit for their part in winning. This is the way Jesus wants His followers to look on others, lend a helping hand where *He* would do so; give credit where it is due regardless of who it is, and humbly admit that we achieve only through the goodwill and help of others. That is the way Jesus helps all of us, through goodwill and love for one another.

## A PARSON PONDERERS



Rupert Brooke, the young poet who had suddenly arrived, enjoyed a memorable day with Henry James, then a veteran novelist. The parting word was never forgotten by the younger man: "He told me not to be afraid of being happy."

This advice has a special relevance for young parsons. "The pursuit of happiness," an inalienable right of laymen may be denied to the clergy. Among those who have been starched before they were washed, the laughter of parsons is regarded with suspicion. The sad countenance, the solemn tone, the cultivation of dullness as a virtue, the mind that never lights up—these are in many circles considered the badges of the cloth.

Strange how this idea ever secured any acceptance, especially when the warning is ever before us: "Be not of a sad countenance." Without doubt, the air of seriousness gives a false impression of depth of mind. The merry heart is suspected as being a mark of frivolity. "I tried to be a philosopher," said someone, "but cheerfulness was always breaking in." The cultivation of happiness may slow down into the cult of sappiness.

Real happiness, on the contrary, stems from thought and foresight. Joyousness can't be guaranteed, but measures can be taken to avoid unhappiness. A planned financial program will do much to prevent future anxieties.

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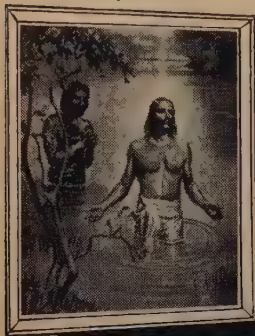
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# ILLUSTRATIONS

JOHN H. JOHANSEN

**The Greatness and Tragedy of America**  
*Matt: 7:15-29. "By their fruits ye shall know them."*

America is a wonderful country: five years ago Leon Jolson, with a concentration camp serial number burned into his arm, hated and hunted by both the Nazis and the Soviets, came to America's free shores. In just five years, in free America, he was able to pyramid a business starting with a tiny workshop in a Bronx apartment into a thriving corporation that grosses seven million dollars annually. But the tragedy of America is its widespread covetousness and cheating dishonesty; everywhere people are in a mad scramble for money. The love of money has blinded the eyes of many to God.

America is a wonderful country: we have the finest public school system in the world; hardly any of our young people have to sign their name with an X. And widespread education has brought knowledge within the reach of all. But the tragedy of America lies in the fact that our public school system is almost entirely secularized, and God and the Gospel are ignored. They are not spat upon—just ignored with a cold-eyed frostiness that chills the soul. America's public school system is dead, spiritually.

America is a wonderful country: We have the largest Protestant Church here of any nation in the world, and we have religious freedom for all. You can worship the sun or a cow or a beetle, if you want to, and no one will put you in jail for it. But the tragedy of America is, we have so little vital Christianity. Too few people go to church, and of those who go too few are really serving the Lord. Millions are church members, but how many are born again? Christ commissioned us to preach the Gospels to every creature—but all of our missionary forces combined won't equal in numbers a single army division. The money we give to foreign missions each year wouldn't even buy one battleship.

America is a wonderful country: we have greater civil and political liberties here than any nation on earth. This is a true democracy, and we thank God for it. But the tragedy of America lies in our moral corruption and lack of character and righteousness, and our spiritual weakness and inertia. — Fred J. Meldau, Litt. D., in "Christian Victory."



## What Do You Say?

John 4:34-38. "Lift up your eyes . . ."

Scientists tell us that our planet is being continually bombarded from outer space; and I am inclined to think that the shapes of the particles of matter with which our earth is bombarded are in the form of question marks.

Always someone is wanting to know the time, or where a certain something or somebody is; and, as for children, they are one big question mark—the attribute being so pronounced that John J. Plomp, in the *Saturday Evening Post*, said, "You know that children are growing up when they start asking questions that have answers."

But there are those more important questions which really challenge our powers of thought. Our daily papers create a deluge of "How?" "What?" "When?" and "Why?" Many of these questions we cannot answer—some we choose to leave unanswered.

There is one ageless question, vital and demanding, which was first crystallized by a Roman governor of Palestine named Pilate while presiding at a trial nearly two thousand years ago—the trial of Jesus. The question was Pilate's way of trying to avoid personal responsibility for the issue. He could find no fault with the accused upon whose death the people had determined. And the question? "What shall I do then with Jesus which is called the Christ?"

This question is in the perpetual present tense. You and I in this twentieth century must answer it. What is your answer? There is no neutral place nor can there be any compromise.

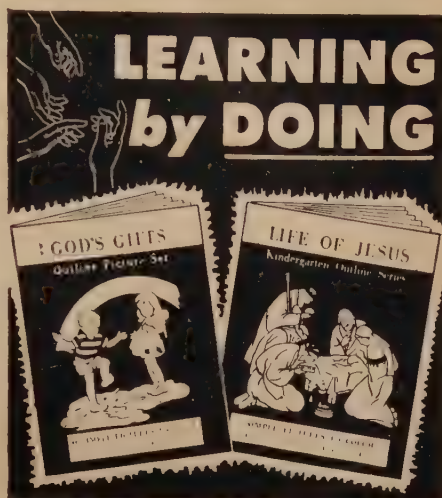
Are you a Pilate, sitting and counting what it will cost? Forget yourself for a few moments and think of all that Jesus did for you. He left the glory of His Father's home to come to a vile, sinful world; He was rejected of men; those He loved and came to help ridiculed, scoffed and mocked Him; finally He suffered the crown of thorns, the nails in hands and feet, the spear thrust in His side.

Why?

It was for you and for me that He freely chose to endure all this—He, the Son of God—at the hands of men. Do you dare excuse yourself for your rejection of Him? Face the question now: "What will you do with Jesus?" Will you accept Him and pray:

*Jesus, I give Thee my heart today;  
Jesus, I'll follow Thee all the way.  
Gladly obeying Him, will you say,  
This I will do with Jesus.*

—Albert Coleman, *War Cry*, Melbourne



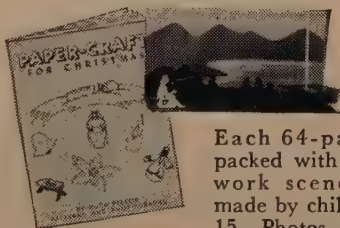
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## Water Does Not Come In a Heap, Unless It Is Ice

It is a shameful church effeminacy that studies only its own needs and convenience; disregard of the foreign field will surely bring blight at home. The gravitation of true, intelligent Christian love is towards equal distribution. Can you accumulate water in a heap otherwise than by freezing it? One sure way not to save one's own country would be to withdraw from foreign fields in order to save it. Most missionaries who go abroad, by the stimulating influence of their example, by the wider sympathies which they call forth, do more for their own land than they would by staying at home. — *A. C. Thompson, in "Evangelism of the World, 1885.*

## Unabated Ardour

"Before I bade adieu to home, with all its delights, I calculated upon a life of hardships, toil, shame and reproach, and now my soul can bid it welcome for the sake of Christ."

"You can hardly conceive how I feel when I sit in the house of God, surrounded by the natives; though my situation may be despicable, and mean indeed, in the eyes of the world, I feel an honour conferred upon me which the highest of the kings of the earth could not have done me; and add to this, seeing my dear husband panting for the salvation of the people with unabated ardour, firmly resolving to direct every talent which God has given him to their good and His glory. I am happy, remarkably happy, though the present place of my habitation is a single vestry-room, with a mud wall and a mud floor. It is true our sorrows and cares we must have, and, in a degree, have them now from existing circum-

stances at the station; but is it not our happiness to suffer in this cause? — *Mary Moffat, for 51 years devoted wife and unwearied helper of Robert Moffat.*

## The Man With Acorns

*John 4:38. "Other men laboured, and ye are entered into their labours."*

At the mouth of the River Tyne there is a big statue, at the top of a long flight of steps and is flanked by two old cannons. It is a statue of Lord Collingwood who was one of Nelson's admirals—actually the one who took over when Nelson was killed at Trafalgar.

People remember him not only for being a brave seaman who won many battles, but for something else he used to do, when he was not on duty. Whenever he was ashore and went for a walk, he used to fill his pockets with acorns, and when he passed a suitable field or a little wood he used to throw a handful of acorns over the hedge. Can you tell us why he did that? Battleships in those days were built of oak, and he wanted to be sure that England would always have all the oak trees needed to build ships. Oaks, as you may know, take a long time to grow, and the acorns Collingwood planted would not grow into trees big enough during his life time from which to build ships. He thought of the people who would come after him, and planned to help care for their needs. He sowed that others might reap,—which is what Jesus told His followers to do.

—*A. W. Price, "The Expository Times."*

## Craft Patterns

Craft Patterns, Home Ideas Book, vol. 7, 1947, No. 14, may be ordered from A. Neely Hall Productions Studio, Elmhurst, Illinois, 15c to accompany order.



# BOOKS

**EXPOSITORY PREACHING FOR TODAY**, by Andrew W. Blackwood. Abingdon-Cokesbury, 224 pp. \$3.00

There have been a great many books on the preacher and preaching but rarely has there been a book to emphasize expository preaching so thoroughly and so expertly as this. Perhaps there is no modern exponent of this particular type of preaching better qualified to write about and interpret its secrets than Dr. Andrew W. Blackwood. His long career, first as a pastor and second as a professor of homiletics, in the Christian pulpit has made him a formidable preacher on any ground and especially an extraordinary expositor of divine scripture. He therefore writes from experience and with studied conviction.

The volume is divided into ten chapters plus bibliography and indices. Several chapters are devoted to an analysis of expository preachers and preaching as well as to the techniques of selecting Bible passages and sermon material. In his enthusiasm Dr. Blackwood creates the impression that expository preaching is the only kind of preaching that comes to grips with Biblical interpretation and basic Biblical truths. It is however an error of over-emphasis and ought not to detract from the point he strives to make, namely that the Scriptures constitute the resource and means of vital, creative, dynamic preaching if properly studied and expounded.

Perhaps the most helpful aspect of this volume is its attention to specific Biblical passages from a homiletic standpoint. He includes a rich variety of sermon outlines, both his own and those of many pulpit masters, which present stimulating insights to the Scriptures for effective preaching. Every preacher will be the better Interpreter for having read and pondered the challenging message of this book.—*John W. McKelvey.*

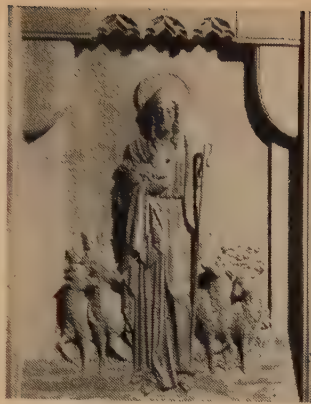
**RURAL CHURCH ADMINISTRATION**, by Rockwell C. Smith, Abingdon-Cokesbury, 176-pp. \$2.50.

The author out of years of experience as a rural pastor, and now professor of rural church administration at Garrett Biblical Institute, writes a worthwhile book. The country church is finally coming into its own. Scores of books have been written during the past decade concerning the problems and opportunities of the country pastor and rural church. Dr. Smith's book is designed to serve as a workbook for the town and country pastor. While the volume is not exhaustive, it does give definite suggestions. It should be in the hands of every rural minister, and indeed it would do the city minister who wants to understand the problems of his rural brother a lot of good. A full bibliography enhances the value of the book.—*W. Franklin Harkey*

**MUSIC IN CHRISTIAN EDUCATION**, by Edith Lovell Thomas. Abingdon-Cokesbury. \$2.00. 160 pp.

The author has done for the Christian Church an act of service, and quite obviously it has been one as an act of love and accomplished through competent knowledge and ability. The additional phrase, "through study and practice," and the subtitle, "A Manual for Music Leaders in Church and Church Schools," on the dust-cover give to the reader an indication of the contents and potential of the book.

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**SCRIPTURAL BAPTISM**, by Uuras Saarnivaara. Vantage Px. \$2.00.

In a dialogue, a rather unique form, between two men, the author presents the arguments pro and con for the various teachings and beliefs concerning baptism. Throughout the attempt is to find the scriptural teaching concerning baptism. This is an easy book to follow, even for a well informed layman, and is a worthy contribution to the subject.

The author, born in Finland, is Professor of Theology at Suomi Theological Seminary, Hancock, Mich.—*W. R. Siegert.*

**THE MAN IN LEATHER BREECHES**, by Vernon Noble. Philosophical, 298 pp. \$6.00.

This is the Life and Times story of George Fox, founder of the Quaker Movement. This book is particularly pertinent at this time, because it provides the groundwork for many of the "rights" or "privileges" we have come to accept as our due. Here we have the story of the founder of the Quaker Movement, a man as turbulent as the times in which he lived during the 17th century. He inspired respect from such contrasting people as Charles II and Cromwell, at once a visionary and organizer. The part George Fox played in securing freedom of speech and religious worship has not always been recognized by historians, and this book attempts a new view of this strange man, whose life-history reads like fictional adventure, actually a figure little known outside the movement he founded.

**PURITAN SAGE**, The Collected Writings of Jonathan Edwards. Edited by Vergilius Ferm, Library Publishers. 640 pp. \$7.50.

The publication of this volume marks the 250th anniversary of the birth of Jonathan Edwards, published with a view toward re-appraisal of Jonathan Edwards, pioneer in American education, theology, philosophy, science and psychology. The editor of this collection, Dr. Ferm, Compton Professor and head of the Dept. of Philosophy, Wooster College, and author of more than a dozen books on philosophy and religion, presents the figure of Jonathan Edwards in the intellectual scenery of colonial America, and sets forth for the first time some of his hitherto unpublished writings.

**BEYOND ANXIETY**, The Christian Answer to Fear, Frustration, Guilt, Inhibition, Indecision, Loneliness, Despair, by James A. Pike. Scribners. 149 pp. \$2.75.

The author is Dean of the Cathedral of St. John the Divine, NYC, and from 1949 to 1952, Dr. Pike was Chaplain of Columbia University and chairman of its Dept. of Religion, where he now serves as Adjunct Professor. Before entering the ministry, he was a lawyer, having received an LL.B. from the U. of So. Calif. and the degree of Doctor of the Science of Law



from Yale, a member of the California Bar, the Bar of the Supreme Court of the United States, and of the U. S. Court of Appeals of the District of Columbia. He is a graduate of Union Theological Seminary and has served in varied and responsible positions where his contact with individual men and women would provide a basis for such a study as is presented in this volume. The ten chapters are readable, but merit repeated reading, study, and reflection, in order to apply their meaning to individual needs.

**THE AMERICAN CHURCH**, edited by Vergilius Ferm, Philosophical. pp. 481. \$6.00.

Dr. Ferm in editing this volume on the American Church places the emphasis on the Protestant heritage. It deals with the several denominations and many sects that regard themselves as branches of the Protestant church. It is one of the most valuable books a minister, church school teacher, or anyone interested in a knowledge of Protestant thinking could possess. The contributors to the book describing the varied denominations and sects are authorities in their particular field. Therefore, the descriptions are accurate and do full justice to the different realms of thought. The volume gives to the reader a summary of the history, doctrine, policy and activity of each group. After a thorough study the reader has not only a knowledge but an appreciation of them.

Questions are frequently asked about particular sects, "What are they? What do they believe? How did they begin? What are their activities in these times?" All such questions are fully answered. One is able to see the part played by these denominations and sects in the full program of the Protestant movement.

Such a book is of great value. Every minister or church school teacher is frequently confronted either by young people contemplating marriage with a member of a particular group. Their questions cannot be answered without a knowledge of the facts. Such a book is at the moment invaluable. There are times parents come asking questions out of a concern for their children who may become interested in a sect, and yet are confused about the transition necessary to become a devoted follower. It is essential the person asked shall be informed. The contribution of Dr. Ferm in this volume is vital.

"The American Church," dealing with the Protestant heritage, describes the Moravian Church, the Lutheran Church of America, the Mennonites, the Congregational, Presbyterian, Baptist, the Reformed, Evangelical and Methodist churches; the Universalist Church of America, the Seventh Day Adventists, the Disciples of Christ, the Church of Christ, the Church of God and others. Such a book is so valuable that it should be a part of every church school library so it could be at the disposal of all who need its information.

The reader is able to study this volume in varied ways. He can study the differences of the groups; he can also see the beliefs the churches have in common. He can realize that, for the most part, differences are not in the realm of doctrine when it comes to the great denominations, but rather in the field of administration and organizational techniques. "The American Church," as edited by Dr. Ferm, is an excellent and invaluable contribution to better ecclesiastical understanding.—A. Wallace Copper

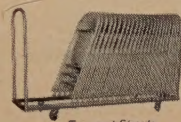


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## Jesus—Indispensable

(Continued from page 330)

yet they have not stopped long enough to recognize their basic defeat. When approached about sin they mention a number of things they do not practice. Suppose we ask ourselves thoughtfully, what is sin? The answer

from the New Testament is clear. Sin is the belief in self-sufficiency. When a man does not believe he needs God, that he is all capable himself, that man sins. When he does not believe he is responsible to anyone, that he is the center of life and can without fear do as he pleases and get away with it, that man sins. When he does not believe there are inherent in the structure of life basic differences such as right and wrong, he sins. The moral violations we commit, the vindictiveness we proceed with, the lies we propagate, are all the by-products of the basic attitude of self-sufficiency. "When a man believeth he is something, when he is nothing, he deceives himself."

So it is that millions learn the hard and difficult way. They find through peril, toil, and pain that sin does not pay. They discover they are not self-sufficient, that they need One greater than themselves to make for righteousness. They learn, finally, that right and wrong are real; that if they follow the wrong they suffer, but to follow the right will make them aware of God.

Jesus came to show us the Father. To use the words of the ancients, to be shown the Father sufficeth us, He is sufficient. We know, then, that we live in God's world, and to follow Him through Christ Jesus is to be saved from the sinful attitude of self-sufficiency, from which stems our misdeeds. To know we belong to God and to be aware of His presence fills us with the insatiable desire to have others know Him. George Whitefield once wrote a letter to a friend, "I am willing to go to prison for you, but not to heaven without you." St. Paul wanted all men to know the unsearchable riches in Christ Jesus.

Florence Manners lived in the east side of London. She never knew her father's name. Her mother had the feeling of self-sufficiency. She drank to excess, believing she could do anything she pleased and get away with it. Finally, Florence began to drink to the point of intoxication. The mother then realized her mistake. She, at first, pleaded with Florence and then quarreled with her. The mother disappeared. Three days later her body was found in the Thames River.

One night Florence, half intoxicated, was listening to gospel singers in the slums of London. She gave a penny in the collection. A worker noticed her half intoxicated condition and persuaded her to go with her to St. George's Chapel until she became sober. The next evening she came back to the mission and gave her life to Christ. She knew she needed the Saviour, that she was not sufficient in herself.



## GENERAL

Advent .....	334
Alcoholics .....	336
Armistice .....	331
Book Reviews .....	353
Christian Life .....	344
Christmas Preparations .....	334
Church Methods .....	334
Difficulties in Ministry .....	332
Editorial .....	332
Faith .....	332
Family Night Program .....	335
God's Mercy .....	338
Illustrations, <i>Johansen</i> .....	350
Junior Pulpit .....	347
Nativity Scenes .....	337
Peace .....	331
Salvation .....	329
Sermons .....	338
Tide Comes In, <i>Shuler</i> .....	326
Tribute to Pastor .....	333

## CHURCH METHODS

Advent .....	334
Alcoholics .....	337
Christmas .....	334
Christmas Eve .....	336
Communion Service (Candle Light) .....	336
Dedication Litany .....	335
Family Night Program .....	335
Home Beatitudes .....	335
Keep Goal In View .....	334
Midweek Family Night .....	335
Nativity Scenes .....	337

## EDITORIAL

Call For Today, <i>Roth</i> .....	332
Difficulties in Ministry .....	332
Tribute to Pastor .....	333

## ARTICLES

Indispensable Jesus, .....	329
<i>Copper</i> .....	329
Lest We Forget, <i>Benson</i> .....	331
Tide Comes In, <i>Shuler</i> .....	326

## SERMONS

Good Warfare, <i>Richmond</i> .....	342
Yesterday and Tomorrow, .....	338
<i>Macartney</i> .....	338
Way of Life, <i>Harkey</i> .....	344

## JUNIOR PULPIT

First Christmas .....	347
Team Work Wins .....	348

## ILLUSTRATIONS

America, Greatness .....	350
Lift Up Your Eyes .....	351
Man With Acorns .....	352
Water .....	352
When We Pray .....	333
Unabated Ardour .....	352

## SCRIPTURE TEXTS

I—Illustrations .....	
S—Sermons .....	
Psa. 16:11 (S) .....	344
Matt. 7:15-29 (I) .....	350
Matt. 26:45 (S) .....	338
Jno. 4:34-38 (I) .....	351
Jno. 4:38 (I) .....	352
II Cor. 10:3-6 (S) .....	342
1 Tim. 1:18-2:7 (S) .....	342

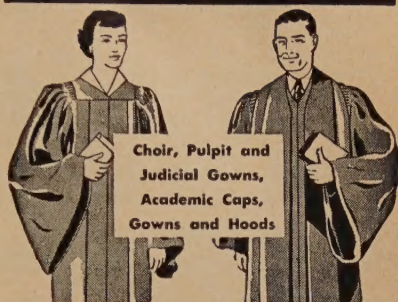
However, she had an engagement at the Tiger Music Room. She insisted upon keeping it. She told the man at the piano she needed no accompaniment. To the utter amazement of everyone Florence sang:

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
When sinners plunge beneath that flood,  
Face all their guilt and stains.

The crowd rushed at her, but miraculously she escaped. Florence Manners became one of the greatest workers in London's slums, and led thousands of people to Jesus Christ our Lord. Her life was a testimony of His saving grace.

Christ is indispensable. He makes us through His strength masters, He inspires to give ourselves to others, and thereby gain happiness. Above and beyond all He destroys our false self-sufficiency, shows us the Father, and, thereby, saves us from sin.

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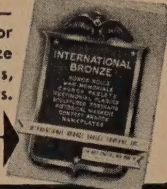


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### ALTAR WARE

Sudbury Brass Goods .... 358

### BIBLES

H. H. Halley ..... 359

### BULLETIN BOARDS

Astabula Sign Co. .... 355

W. L. Clark Co., Inc. .... 354

### CALENDARS AND CHRISTMAS SUPPLIES

Goodenough & Woglom .... 352

Woolverton ..... 357

### CANDLES & CANDLE SETS

EMKAY (Muench-Kreuzer) 328

Lindner ..... 356

### CHAIRS AND TABLES

(Folding)

Monroe Co. .... 355

Redington & Co., J. P. .... 358

### CHURCH BULLETINS and PAPERS

Ecl. Art Press ..... 354

### CHURCH FURNITURE

AMERICAN SEATING .... 343

Josephinum Furniture .... 354

Manitowoc Ch. Furn. .... 359

Ossit Co. .... 353

Redington & Co., J. P. .... 359

### COMMUNION SERVICE

Sanitary Com. Service .... 354

### GOWNS, (Pulpit and Choir)

Bentley & Simon ..... 355

Collegiate Gown ..... 353

Cotrell & Leonard, Inc. .... 357

DeMoulin Bros. .... 357

Nal. Ac. Cap & Gown .... 358

Ward Co., C. E. .... 357

### INSURANCE

Presby. Min. Fund ..... 349

### MEMORIAL TABLETS

Int'l Bronze ..... 358

### MISCELLANEOUS

College of Metaphysics .... 353

Lincoln Surplus ..... 356

### ORGANS

Austin Organs ..... 354

### PUBLISHERS

ABINGDON-COKESBURY ....

327, 341, 348, Bk. Cover

JUDSON PRESS .... 345, 350

UPPER ROOM ..... 347

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